

THE Harbinger of Light.

A
MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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IN ANOTHER column appears a letter signed "Commissessor," which the writer appears to think is a "clencher" to Spiritualism. There is not much in the letter but assertion, and most of that unfounded, but as it represents the attitude of a large class of orthodox objectors to Spiritualism, who eagerly swallow without corroboration all narratives adverse to the subject, we publish and reply to it, with the view of clearing away at least a portion of the fog by which they are surrounded, and shewing them the weakness of their position. The writer bases his remarks upon an extract from a recent lecture on the "Moral Teachings of Spiritualism," which asserts that Spiritualism is not attacked in the Van, (or in globo) but its straggling members (or sections). The meaning of the lecturer being that those who attacked it never took the whole facts into consideration in their argument, but invariably left out portions of the structure which were more or less essential to its cohesion and stability. The Reverend Mr. Nish confined himself almost entirely to the physical phenomena, and in reference to this he admitted that many remarkable facts had been adduced, and he believed more would be brought to light. Carpenter, has shown such an animus against Spiritualism as to destroy the value of his theories when unsupported by evidence, and even he stultifies himself by putting forward two opposing theories at the same time, viz.:—"Dishonest trick and Deception," and "A force unknown to science, exercised unconsciously and designated by a variety of uncommon terms conveying no definite meaning easily comprehensible."*

We have never heard of "Dods" and "Wright" to whom he alludes as opponents to Spiritualism, the only Dods we know of in connexion with the matter is Dr.

John Bovee Dods, the author of "Electrical Psychology" who though opposed to Spiritualism at first, ultimately became convinced of the fact, and is now claimed as a Spiritualist. Asa Mahan's "phenomena of Spiritualism Scientifically exposed and explained," we have not read, and cannot obtain it here. We should like to meet with some substantial argument to combat, but rarely find such in this class of literature. The last we read—a pamphlet, by Professor Zerffi,—was one of the most unphilosophical and trashy we have ever had the misery to peruse. But our correspondent reaches the climax when he comes to Maskelyne! Maskelyne is the "crusher," who has collected the whole host of Spiritualists all of a heap, and sat upon them. But they are evidently an elastic lot, and will not collapse under the weight of Mr. Maskelyne and his book. Had we not heard of this redoubtable conjurer, and read his book we might have trembled at the formidable aspect of it given by "Commissessor," but having read it, all its terrors are dissolved, it is simply a rehash of numerous newspaper articles and unfavourable criticisms on Spiritual manifestations.

A series of the most startling and (to those who have not witnessed something analogous) incredible manifestations are related and satirized, the careers of the "Fox" girls, and A. J. Davis are sketched in the same cynical spirit, and the old and long exploded "Toe joint" theory is resuscitated. A selection from the Lyon v. Home trial is introduced, as an evidence we presume of the unreliability of Home's mediumship, and the Davenport Brothers under the title of the "Juggling Gemini," are declared to have been exposed and their occupation ruined by Mr Maskelyne's discovery of their trick! It is also asserted on the same rather dubious authority that at a private seance in Ireland the brothers were baffled by a gentleman whom they thought to be a Spiritualist, and after sitting an hour without manifestations had to be untied. We take the liberty to doubt the above statement, Mr Maskelyne will need to be a little more explicit, and at least give time, place, and names of the persons concerned before his assertions can be received as evidence. Mr Maskelyne's next assertion is a broader one, very broad, in fact so broad as to take in its scope *all* the spirits,

*Vide Quarterly Review, January, 1872.

who are declared (without exception) to be "an inane lot, adding nothing whatever to the sum of human knowledge, and talking the veriest twaddle." For a reply to this we have only to refer to the communications occasionally published in our columns, one page of which contains more sense and philosophy than are to be found within the covers of Mr M's. book.

The so-called mediumistic "exposures" related by Mr. Maskelyne include Miss Showers, and Mrs Holmes, Bastian and Taylor, and Herne. The first four of whom have since succeeded in clearing themselves of the imputation of trickery. The most important of these the alleged personation of Katey King at Nelson Holmes's created considerable sensation at the time, and was generally believed in by Spiritualists as well as sceptics, but subsequent investigation demonstrated the genuineness of Mrs. Holmes's mediumship, she submitted to a series of tests under the inspection of Colonel Olcott and General Lippert, which demonstrated beyond a doubt that spirit forms were materialized. During the investigation an impromptu suggestion of Mr Olcott's, that Mrs Holmes should accompany them to their rooms and hold a seance was immediately acceded to by her, and she was there and then driven away in the General's carriage to his residence where a cabinet was improvised for the occasion, and Mrs. Holmes tied up in a bag placed in it, under these stringent conditions the spirit calling herself "Katey King" appeared, came from the Cabinet and spoke audibly to the two gentlemen: For a full account of this investigation we refer our readers to the report of Colonel Olcott and General Lippert which appears in the "Harbinger" for May, 1875.

The matter of Robt. Dale Owen's temporary insanity, which was attributed by opponents to Spiritualism to have arisen from his studies in that direction has been so fully discussed, and the statement so authoritatively refuted by all those who were in a position to know anything about it, that the reiteration of the assertion by Mr. Maskelyne is, to say the least, disengenuous, but it is on a par with the rest of the book, and merits little attention. There is nothing else in the book worthy of notice. We have given more time and space to it than it deserves; but trust our remarks may cause "Commiserator" and others to look a little more on the other side of the question, and be guided more by reason than by prejudice in their conclusions. If the progress of Spiritualism can be arrested by any book, it will need a more truthful, scientific, and powerfully-written one than the one under notice.

SPIRIT SISTER.

By UDOLPH.

Sister, I behold you still
On the golden shore;
Stealing on the air, your voice
Comes to me once more.
I can see your soft, blue eyes
Fondly gazing now;
I can hear your hymns arise,
Faintly, sweet and low.
Gently floats your spirit form
In bright spheres above,
Everywhere your presence brings
Messages of love.

You are ever watching me,
Pointing to the right;
Brightly shines your beacon hand
In the cold, black night.

Sister, guide my wandering steps
In this world below;
Let your light dispel the gloom
Of sorrow, care, and woe.
Sister, I shall join you soon
In the spirit land;
There we'll blend our songs of praise
With the heavenly band!

Hark! 'tis music on the air,
'Tis a spirit lyre!
Hark! th' angelic strains ascend
Higher and yet higher!
Sister, leave me not alone,
Still watch o'er me here,
Till my spirit wends its way
To your celestial sphere!

Adelaide, October, 1876

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

(Several articles and letters unavoidably held over till our next.)

THE SABBATH QUESTION.

TO THE EDITOR OF HARBINGER OF LIGHT.

SIR,—Articles on the Sabbath question still appear weekly in the "Spectator and Methodist Chronicle." I had expected the Editor of that journal, by this time, would have been satisfied with what he had already inserted on that subject. And, perhaps, I ought here to acquaint him, that my religious education made me a believer in the sanctity of Sunday: that I am now simply an inquirer after Truth; that I have for some years paid attention to the Sabbath question; and that I have recently read all that appeared on the subject in the Spectator and Daily Telegraph, but, sir, long before this discussion took place, a careful investigation of the subject for myself, had changed my views regarding the holiness of the Day, which, from the Scriptures themselves, I discovered to be unscriptural.

Yet, Mr Editor, men of sense, men of good understanding are often found changing their opinions—block-heads never! for "though thou shouldst bray a fool in a mortar among wheat with a pestle, yet, will not his foolishness depart from him."

Surely the readers of the Spectator must have read Baxter. During a long and active life, he makes repeated mention of his experience as to the changes in his views and opinions.

If you must never change your first opinions, how will you ever grow in understanding?

Our first unripe apprehensions of things, will certainly be greatly changed, if we were studious, and of improved understandings.

"The great mutability of our apprehensions doth show that there are not many things (as in Theology) that we are certain of. Do we not feel in ourselves how new thoughts and new reasons are ready to breed new conjectures in us, and that looketh doubtful to us (upon further thoughts) of which long before we had no doubt?" Baxter's works.

The five expressions, Sabbath—Day of the Lord—Lord's Day—Sunday—Christian Sabbath—are huddled together as if they represented one and the same day—probably not being aware that with thinking minds they mean very different days.

The Sabbath is not the Day of the Lord, nor the Lord's Day, nor Sunday, neither the Christian Sabbath; but the Seventh Day of the week, set apart by the ancient Jews as a day of rest: by Jews in after times, as a day of rest and recreation; by all Jews Ancient and Modern, down to 1876, as a day of festivity.

There is but one Sabbath in the Bible—the seventh day; the very day Sabbatarians persist in violating. Strange inconsistency!

If the law, that the seventh day of the week shall be sanctified, is universal and unrepealed there is surely great impiety in sanctifying another day in its place.

Rest, and nothing but rest, was the object in establishing the Sabbath; it had not any reference to either public or private worship. The Editor of the Spectator cannot point out a single text in the whole Bible, that even so much as intimates that an Israelite was ever charged with neglect in performing any act of Worship on the Sabbath. The only Sabbath profanation I read of, is Work, and Work only. Neither Christ, nor his apostles, nay, not even the Pharisees, ever understood it to be a duty to spend the Sabbath in what we call religious exercises and acts of devotion. To hallow the Sabbath-day, never meant to Worship God, but simply to cease from every species of labour—nothing more, nothing else! and that this is the Scripture notification, is clear enough:—

“Six days thou shalt do thy Work, and on the Seventh day thou shalt rest: That thy ox and thy ass may rest, and the son of thy handmaid, and the strangers may be refreshed.” Exodus, 23, 12.

“Six days shall work be done; but on the Seventh day there shall be to you an holy day, a Sabbath of rest to the Lord: Whosoever doth work therein shall be put to death.” Exodus, 35, 2.

“If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this City on the Sabbath-day, but hallow the Sabbath-day, to do no work therein, then, &c.” Jer. 17, 24.

Can anything be plainer? Yet, Sabbatists do not (will not) understand it!

“How sweet to him, who all the week
Through City crowds must push his way,
To stroll alone through fields and woods;
And hallow thus the Sabbath-day.”

The day of the Lord in Scripture, so far from referring to the Seventh day of the week (the Sabbath of the Jews), or, to the first day of the week (our Sunday) refers to the day of Judgment.

“The day of the Lord will come like a thief in the night; in which, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. II Peter, 3-10.

The Lord's Day, the expression now in common use among Christians, signifying Sunday, is not the same Lord's Day as that mentioned by John, in the Revelations—at least, it does not meet my apprehension; but, as I have not a single authority to quote, in support of my singular opinion, I am bound to state my reasons for considering them essentially different.

We are, Mr. Editor, so accustomed to hear Sunday called the Lord's Day, that when we meet with the term in John, we inadvertently accept it in the now ordinary meaning, as synonymous with Sunday; yet, a moment's reflection would, I think, convince any one of the impropriety. In John's time the expression Lord's Day was never used to denote the first day of the week; that was a meaning attached to it after John's death; and I am persuaded that no consistent reader of this examination, will ever again receive the Lord's Day in the Revelations, as meaning our Sunday. Here is the passage—1-9-11.

I, John, who, also, am your brother, and companion in tribulation, and in the Kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet, saying—‘I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the Seven Churches which are in Asia;’ &c.

I was in the Spirit, or, I was in a state of Divine Vision; which a plain Englishman would translate, I was in a Trance (a state of temporary absence of the Soul from the body—a state of ecstasy), and I read John's meaning thus—

While my body was in the Isle of Patmos, my Spirit became entranced, transported into Lord's Day, when

I heard a trumpet-voice saying—I am Alpha and Omega, &c.

Now, Mr. Editor, let any sober-minded man, not possessed with the fixed notion of Sunday, but read what John saw during his trance, during his Vision, during the period that his soul was wafted forth out of his body, in a state of ecstasy, wherein he beheld the Lord's Day, and it must, I think, be self-evident that the expression Lord's Day has not, cannot by any possibility be made to have, any connection or association with Sunday, with the Sabbath, or with any day in which any mere human being, in his normal state, has, or can have, the slightest participation.

In the whole Bible, the term Lord's Day occurs but this once—an expression altogether unknown among the earliest Christians as denoting the first day of the week; never occurring in the four Gospels, nor in the recorded acts of the Apostles, neither in one of the Epistles!

Our Pulpits tell us, that there is Scripture authority for the transfer from Saturday to Sunday; that in consequence of the resurrection having taken place on the first day, it was, therefore, called the Lord's Day among the earliest Christians; and that they assembled together to worship on that day; but then, you know, Mr. Editor, our Pulpits tell us so many things which are not true, that we cannot believe a tithe of what they say; therefore, like the Bereans (Acts, 17, 11) I must know for myself, “Whether those things were so”—I search but cannot find any authentication.

Accustomed for nearly half a century to misrepresentations, additions, diminutions, and false statements, from Pulpit Teachers, I am not surprised at being told, that Christ himself changed the Sabbath from Saturday to Sunday, and, by a stupendous miracle, crowned that day, for ever, as the holiest day—that the Apostles and all the disciples “being in an upper room, in prayer and supplication, suddenly the outpouring of the Holy Spirit, for which they waited, became an accomplished fact.” I am not surprised at these unwarrantable assertions, proceeding, as they do, from those who seem never to have given themselves the trouble of reading their New Testaments with reflection.

The reason assigned by Moses for the giving of the fourth Commandment, is as clear as day; namely—to Commemorate the deliverance of the Israelites from Egyptian bondage—a Commandment, restricted to the Jews—and may be found without addition or curtailment in Deuteronomy, 5th chapter, 12th to 15th verses.

If the Sabbath associations were but half as well versed in the Scriptures as they pretend to be, they would have known without my informing them, that when Christ was pointedly interrogated, by the Sabbatarians of his day, respecting the Commandments as given by Moses, so far from endorsing the fourth Commandment he cast it aside, and would not so much as acknowledge it. He knew, that custom and false teaching had placed the fourth Commandment on a wrong basis; had wrested it from its original intent; and he, also, knew the influence which the false teaching of the Priests exercised over the minds of his hearers; therefore, when interrogated which of the Commandments was most binding, he enumerated the moral precepts only, passing the Ceremonial in silence. (See Matthew 19th, 16th-19v.)

It is thinking that leads men to wisdom. We may see and hear, and read, and learn, whatever we please, and as much as we please. We shall never know anything of it, except that which we have thought over—that which, by thinking, we have made the property of our own mind.

In the present age, an age of unprecedentedly rapid extending inquiry, stereotyped interpretations of Scripture cannot possibly keep their stand, unless they are conformable to the tenor of Scripture, and can endure the test of being compared and contrasted with other texts of Scripture. Reason and scholarship, and science, are blowing away the mists of blind credulity, and scattering to the winds the dust of antiquated superstitions.

The adherents of the dogmas have been successful, so far, in keeping the Museums and Collections of Works of Art shut against the public on Sundays!

They claim the whole of that day to themselves. But, under their teaching and preaching, there is scarcely any social progress. Their dogmas are stereotyped, and ever the same; and I can bear testimony, that, for fifty years, I attended churches, and after the first four or five, when everything was new, I rarely received any addition to my knowledge. They seem not to know that each and every day is set apart for worship:—Sunday is set apart by Christians; Monday, by Grecians; Tuesday, by Persians, Wednesday, by Assyrians; Thursday, by Egyptians; Friday, by Turks; Saturday, by Jews.

It is a remarkable fact that from the date of the Reformation in Scotland, to 1647, when the Westminster Confession was adopted, the Standard of the Church of Scotland was silent, as to the duty of keeping holy the Sabbath day! See the original Confession prepared by John Knox, in 1560, chapter 16th entitled "What works are reported good before God"—too long for me to quote—but the curious may therein discover, that in the opinion of Knox and his coadjutors, the sanctification of the Sunday was not one of the "Good Works," required by God of Christians.

Yours, &c.,

LAYMAN.

Vaughan, October 16th, 1876.

SPIRITUALISM AND ITS EXPOSERS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I ask you to publish this letter, for though it may contain a foreshadowing of things antagonistic to beliefs you hold most dear, still you have frequently expressed your readiness "to hear the other side."

In a small Spiritualistic tract recently published, it is stated "Spiritualism invites enquiry, courts investigation, and challenges refutation; but while its enemies affect to despise it, none have the courage to attack it in the van. They hang upon the outskirts of the advancing host, and assault some straggling member." This seems a strange assertion, after the exertions of such men like Carr and Nish in our midst. Did they attack a "straggling member," or was it "the advancing host" that they assaulted? And what about the efforts of Dods, of Wright, or Carpenter in Europe and America. There was no petty individual strife, but an onset on the whole army. Stranger still is the statement of the little pamphlet when viewed in the light of the fact that the Rev. Dr. Mahan, nearly a year ago, published a work ("The Phenomena of Spiritualism Scientifically Exposed and Explained"), against Spiritualism, which the most ardent disciples of the new faith have not dared to controvert or refute.

But now, to put an end to the possibility of Spiritualists saying that its opponents are afraid to attack Spiritualism in the van, Mr. J. N. Maskelyne, the celebrated conjuror, has published a work ("Modern Spiritualism: a short account of its rise and progress, with some exposures of so-called Spirit Media." Warne and Co., London), in which a most crushing onset is made upon the whole host. I invite your attention to this book, and challenge you to answer it.

Respect for your space prevents my giving a synopsis of it. I can only say that its exposures and facts are most unfortunate for the unhappy and soul-destroying delusion of Spiritism; and that my opinion may not remain unsubstantiated, I beg, in conclusion, to once more direct your notice, and that of your co-religionists and readers, to Mr. Maskelyne's little but powerful book, and ask you to refute it if you can. The work, I believe, may be obtained at any booksellers in Melbourne, price 1s.

Yours truly,

COMMISERATOR.

DR. BARRY'S FREETHOUGHT SERMONS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The freethought sermons recently delivered by the Rev. Dr. Barry, of Sydney, having been published in pamphlet form, and having received great commendation from the press as "unanswerable refutations of sceptical objections to the tenets of Orthodoxy," I had some intentions of writing a reply to them. Files from Sydney, however, have conveyed to me the intelligence that the eloquent and thoroughly competent Mr. Tyerman has been lecturing in answer to the reverend doctor.

Accordingly, being aware that Mr. Tyerman's discourses must be incomparably superior to anything I could produce, I have abandoned all idea of appearing as Dr. Barry's controvertist; and have sincerely to hope that Mr. Tyerman will be induced to publish his lectures in a convenient form and in full.*

Here, also, I may express a wish, shared by many others, that the same gentleman will fulfil a promise made some time ago, and frequently repeated since, viz: to publish his admirable lectures (twelve in number) on "The Bible Turned Inside Out." They are greatly needed.

Hoping that you, Sir, and your readers, will bring your influence to bear on this matter.

I am, &c.,

LIBER.

SPIRITUALISM AND "DIAKKA."

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Having frequently addressed enquiries on religious matters to the "orthodox" press, and having invariably had my communications passed over without notice or acknowledgment, I can appreciate the favor when I find you not only inserting my letter in full, but even devoting an article to a reply to it; and can willingly submit to the occasional little chastisements you inflict upon me.

Whilst thanking you for having removed some of the obfuscations that trouble me, I may be allowed to remark that your "leader" has failed wholly to "make darkness light before me."

Mr. A. J. Davis is hardly consistent; for, while in one place he says—"They at most can do nothing more than confuse your thoughts, break up the lines of your memory, mingle their inclinations with your own, and psychologize your nervous and muscular system;" in another he remarks that the Diakka can victimize and torment people, making them exaggerate in speech, and falsify by acts; that they can put people to great annoyance and trouble, lead them into wrong paths, and "far more," (v. p 13.) Knowing the value of your space, I will not intrude upon it further, though there is much more to say.

With many thanks for your kind advice in your leader of November, and assuring you that it is being carefully and earnestly followed.

I remain,

Yours sincerely,

TRUTHSEEKER.

[It is the spirit J. V. Wilson who makes this statement, and we think his remarks apply to weak-minded and indiscreet Media who lay themselves too fully open to such influences.—Ed. H.L.]

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I cannot see why the fact (referred to by Truthseeker) that there are good and evil spirits, and that both are influencing us during our earth-life should place us "in the mazy labyrinth of unintelligible mysteries." Has he not a supreme authority within himself to determine for his own conduct what is and what is not holy, just and good? If some Diakka may personate his mother: Why give him the chance? His mother, I suppose, is more desirous of his living right, than of appearing to him in manifestations which a Diakka may counterfeit. Why court such manifestations?

As to the religious tendency of Spiritualism, I would offer to Truthseeker an opinion of (I believe) Baron Guldenstubbé, that the final triumph of Spiritualism will bring with it a complete re-establishment of the authority of the Bible, and would ask him to ascertain, by attentive study whether the key, given in the writings of Swedenborg to the hidden sense of scripture does not evince, that the bible rightly read contains the purest, safest, sublimest and most soul-satisfying Spiritualism.

I am, Sir,

Your obedient servant,

WM. TERROT.

Dandenong, 22 October, 1876.

* These lectures are in course of publication and will probably reach our office next week.—Ed. H. L.

CRUMBS OF THOUGHT FOR HARMONIAL THINKERS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I have just been refreshing my memory by reading over a pamphlet published by yourself, entitled "Crums of Thought," by an impressional medium. This little pamphlet contains many gems of thought on useful subjects, highly condensed and expressed in a clear and forcible manner. In short, I do not know a pamphlet of its size in the language which contains a greater amount of useful knowledge, of which allow me to quote a few examples for the benefit of your readers.

"The fine moral precepts of Jesus, existed ages before his time; his true value as a reformer consists in, that he evolved from the region of IDEA and THOUGHT, a religion of action—ill understood by his immediate disciples, and still less understood by the majority of that people calling themselves Christians."

DEFINITIONS.

Before we proceed to define our terms. Harmonial Philosophy! The term Harmonial is used to imply perfect unity—a happy oneness of parts.

"All are but parts of one stupendous whole,
Whose body nature is and God the soul."

We use the term Philosophy in its most extended sense, as not only embracing the Physical Sciences, but all the higher problems which have engaged the minds of mankind from the earliest dawn of thought," &c.

INDIVIDUAL LIBERTY.

The vulgar notion of liberty, only implies a freedom from constraint of action. This is a very defective definition, and you will perceive its defects when you hear that the Harmonialist says:—

"True liberty can only be enjoyed by the united freedom, and union of internal and external law, working in harmony."

METHODS OF REASONING

The writer explains several methods of reasoning and remarks—

"Bacon's method of induction, or synthetical reasoning, is now admitted by all learned and intelligent minds to be a correct method."

The Harmonialist admits its correctness, but looks upon it as only half satisfying man's whole nature, and says that demonstration by tangible realities, presented to the senses, may be all the proof a certain class of minds require, but this reasoning from facts in a retrograde manner if solely followed, leads men to believe that nothing exists beyond what the senses can recognise. "The Baconian mode of reasoning ought to be kept to its proper sphere, as applicable to the Physical Sciences"

"The Harmonialist refers to the other end of the chain of reasoning, commence *a priori* from what appears self evident to the mind, descends, meets, and overlaps with perfect harmony, the sensuous proof of induction." He therefore is only true to his whole nature who renouncing all senseless hypothesis; reasons synthetically from affect, to cause, and analytically from cause to effect.

HUMAN HAPPINESS.

The inharmonial, or purely physical pleasures, are sensuous, transitory, partial; whereas harmonial pleasures, in unison with the whole of our nature, physical and rational, are permanent to the last degree.

SCOPE OF PHILOSOPHY.

Our God is the supreme, and infinite life of the universal nature, our knowledge of him is derived from fixed universal laws, demonstrated as humanity advances; our religion, our morals, our social relations must be alike based on science, and our faith must be the result of real knowledge. To extend our faith beyond our knowledge is presumption, and in a knowledge of the principles which govern all life, are we to find our road to complete happiness."

In fact the pamphlet is full of quaint, pithy, useful remarks; where there is such a variety of subjects referred to, we cannot expect to agree with the author in every thing; indeed we may say, that like most men of great mind, his error appears to be, that he is before

the age; expects too much from undeveloped human nature, and we may add that few men if any, have laboured harder or more successfully in the cause of free thought in Melbourne, and that none are more worthy of our deep commiseration owing to the unfortunate termination of his noble effort to benefit mankind, through "The Aurelia," which has proved a failure, at a great sacrifice to himself and others.

I am, &c.

R.

[The author of the book reviewed is Mr. R. F. Cunningham, copies may be obtained at the *Harbinger of Light* office, price 6d. Ed. H. of Lt.]

A SPIRIT MESSAGE VERIFIED.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—A new circle of investigators of the spiritual phenomena sat at Barnawartha, on the 21st October when one of the members was surprised to hear a spirit announce itself by name as his uncle, stating the time and place of his death, (the latter being about 400 miles distant) which statement was verified by the receipt of a letter on the 9th November, announcing the death of the uncle, by an accident at the time and place named, six witnesses can testify to the above.

Yours truly,

F. G. EGGLESTON.

Barnawartha, November 12th, 1876.

SPIRIT-DRAPERY AND WRITING TESTED.

DEAR HARBINGER,—Since my last letter we have had at our seances varied success. The most interesting and important items this month are those of direct writing, and the tests we have successfully applied to that and spirit-drapery. On previously marked papers we have had writing in three different hands, without even the aid of the spirits' light; and that of the spirit George Abell, so minutely small, as to beat us to read it, even with the aid of a powerful magnifying glass. What was written was of no importance in itself, but the fact of the writing being executed under such strict test conditions, is a proof so strong and convincing as to satisfy the most sceptical member in the circle of its genuineness; and from this point of view its importance to us all cannot be over-estimated.

Sometime ago, it will be remembered by your readers that without any previous warning, at the close of a seance the medium, with his own consent, cheerfully given, was taken into a private room and minutely searched, but no drapery or any other suspicious thing was found upon him. This time I privately requested him to come in coloured underclothing with nothing white about him, in order that we might have the proof positive of its genuineness. He cheerfully did so, was searched at the beginning of three recent seances (last night's being the latest) by four gentlemen—members of the circle—and nothing but a white collar found upon him, and that he gave me to keep until the close. On two out of the three seances more drapery was seen on the spirit-forms than was ever seen before, and Mr. J. and myself cut, by King's request, two large pieces out of two robes, one being from that of King and the other from that of the female spirit, Mrs. Longmore. I send you the remains of my piece after having given a portion of it to each of the ladies of the circle. How or where the spirits get it, is a problem I cannot solve; but this all the circle can readily vouch for that the entranced medium has nothing to do with its production, beyond being a passive and unconscious agent. Last night my hand was thrust through the hole where Mr. J. had cut his piece from the dress, and nearly all the members present, some thirteen in number, had their hands placed and rubbed along two separate hands and arms, partly covered with drapery and partly bare. One of these was the hand of a female, being small and beautifully formed, and we all felt a diamond shaped ring on one of the fingers. The other was evidently that of a man, being large and muscular, and though pretty cold to the touch not unnaturally so. The lights were beautiful, and King, when he appeared at the window of

the cabinet, seemed literally enveloped in white drapery, and wearing a large white turban of the same material on his head. We did not see any figure or light on Friday, some members having been absent on several occasions lately, and King taking this means to mark his displeasure. Last evening we were warned not to further interfere with the phenomena, that we had now had tests to our heart's content of the genuineness of the writing and the drapery, and to remember what was now said to us. I forgot to mention that, on Friday, though we saw nothing, there was writing on both the marked papers, though no pencil had been left inside the cabinet, none being on the medium, nor had any been asked by the contolling-spirits. As the period for which our circle was formed, namely, five years, will expire on the 16th December next, some interest will necessarily be taken in our further proceedings by your readers. Indeed, much yet remains to be done, but if the power is present and the conditions complied with, the spirits will yet manifest to us, so plainly as to force us to exclaim, "It is good to be here."

THE CHAIRMAN.

Sandhurst, 23rd October, 1876.

The Chairman of the Energetic Circle writes, in addition to the above letter, under date the 20th November, that "the manifestations are increasing in power and interest. Faces, and hands with rings on the fingers, are felt by all the circle in turn, and of all shapes and sizes. At a late seance a huge arm was felt by three of the gentlemen present, and one of them reported that it was so thick at the wrist he could not span it. On Sunday, the 12th, two of the members again saw the figure of George Abell within the cabinet, and one of them observed him writing. Afterwards Mr. and Mrs. F. and Mrs. C. saw the entranced medium outside the cabinet holding a chair in front of him, and another figure farther down the circle dressed in black, apparently, with a white shirt front on its breast, and like a dark veil over its features. It was about half a head taller than the medium. It was supposed to be Alfred Loggmore. I saw this figure too. It passed me with a shambling shuffling gait, but as my mind was intent on listening to certain noises inside the cabinet, and I supposing this figure was the medium, I did not pay particular attention to it. The other three, however did, and saw both it and the medium as described quite plainly. There was a dim light from the colored lamp at the time of the occurrence, which enabled them to discern objects in the room. Last evening the seance was very interesting and powerful. King was seen very plainly at the window of the cabinet, as was also the muffled figure, supposed to be George Abell, who had on a large amount of very white drapery. Later on a beautifully formed hand and arm, with rings on the fingers, was felt by Mr. J. and I, and afterwards our hands were drawn over a head and face. The hair was short and stubbly, and brow, eyes (our fingers were thrust into them), and nose were well-formed, and quite natural to the touch. The medium then came out of the cabinet, bent low down, raised my hand as high as I could reach it inside the cabinet, when a mouth kissed it, and then as quick as thought it was pulled down to where the medium was stooping, and kissed by him. No one can be admitted but the members to our seances. These are our instructions from our guides, and we cannot venture to disobey them."

ITEMS OF NEWS BY THE MAIL.

The *Spiritualist*, of August 25th, contains a most interesting account by T. P. Barkas, F.G.S., of a Materialising seance at Newcastle-upon-Tyne, Mrs. Petty being the medium. A cabinet was improvised by simply hanging a dark curtain across the corner of the room, the background being the solid walls. In about twelve minutes a beautiful female form emerged from behind the curtain, walked about the room, shook hands with some of the company, kissed one lady, and accepted a bunch of flowers from another, with which she retired behind the curtain, the medium being visible to all present at the same time. The Psychic form came again several times, and in sight of all present raised the medium from

her reclining position and sat beside her for upwards of a minute, then wrote on a piece of paper (which Mr. B. has still in his possession), "Good night," and disappeared.

The same journal of Sept. 15, contains an account of a series of sittings with Dr. Monck (in the light), at which most marvellous manifestations occurred. Direct writing on a closed slate, the floating of solid objects in the air; the materialisation of hands, arms, and finally several spirit-children. One of the messages of 80 words was written in nine seconds. One of the sitters was levitated (chair and all), and suspended in the air in view of all the others. Dr. Monck's mediumship appears to be growing in power and diversity.

The power of spirits to materialise themselves seems to be increasing, and in many instances where the mediumistic power is strong, the condition of darkness is not absolutely necessary. At a private circle in Boston, held in a room with folded doors, the audience sit in the lighted room and witness the materialisation and dematerialisation of the spirits in the other part of the room, the folding-doors being open all the time.

The "Spiritual Scientist," of Sept. 13th, has an article on "The Ministration of our departed friends," by Harriet Beecher Stowe, which concludes as follows —

"We are compassed about by a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at every success. How should this thought check and rebuke every worldly feeling and unworthy purpose, and enshrine us, in the midst of a forgetful and unspiritual world, with an atmosphere of heavenly peace! They have overcome, have risen, are crowned, glorified; but still they remain to us, our assistants, our comforters, and in every hour of darkness their voice speaks to us: "So we grieved, so we struggled, so we fainted, so we doubted; but we have overcome, we have obtained, we have seen, we have found, and in our victory behold the certainty of thy own."

Dr. Lankester, who appears to be a rabid opponent of Spiritualism, professes to have detected Dr. Slade in trickery, and has procured a summons against him as a vagrant! The case was to be heard on September 19th. We shall doubtless be able to give full particulars in our next.

A brief account of a sitting with Dr. Slade, by A. R. Wallace, appears in another column.

In a letter to the "Spiritualist" of Aug. 24, Sergeant Cox shows the untenability of a number of theories which are put forward to explain Dr. Slade's manifestations.

Dr. Mack has been publicly healing after the old apostolic style, only in a more wholesale manner. The "Medium," of September 8th, gives an account of a meeting at the Church of England Literary Institute, Burnley, where, before an audience of 500 people, he operated by laying on of hands on eight subjects—three for deafness, one asthma, one bronchitis, one weakness of the ankles, one chronic inflammation of the throat, one lameness. In two of these cases a cure was performed, and in the others substantial improvement was acknowledged. In the same paper we observe reference to a seance with Dr. Slade, where six different languages were written on the slate by the spirits.

SPIRITUALIST PICNIC AT MOUNT ALEXANDER.

In response to an invitation from Mr. James Shaw, the promoter and manager of these periodical social gatherings, we left Melbourne by the evening train on Saturday, November 11, and arrived without any notable incident occurring at Castlemaine, and after a light repast retired for the night. Rising early we performed our matinal baptism, and strolling out of the house, ascended one of the many hills with which the neighbourhood abounds. The morning was delightful, the sun shone brightly, but its rays were tempered by the southern breeze. At our feet lay Castlemaine, the once celebrated "Great Centre" of the Goldfields, now shorn of its glory, but still a pretty and moderately prosperous town. At that early hour (6.30 a.m.) on a Sunday it was in repose. Only a solitary milk cart broke the stillness of the scene. Viewed from the high ground on which we stood the town with its many undulations, and rows of young trees (which have been plentifully planted of late) had

a very pretty appearance, while away to the west stood the Benevolent Asylum, a large and rather handsome brick structure, overlooking the Botanic Gardens. Returning to Mr Bamford's, we despatched the morning meal, and wended our way towards the rendezvous in Lyttleton Street, where the coaches were appointed to start at 8 a.m. We arrived in good time and received a hearty greeting from Mr. Shaw, and a number of friends who had already assembled. Half past eight came, but no conveyances, some symptoms of impatience began to be manifested, but at this juncture three coaches hired for the occasion came in sight and in a few minutes were crammed full of Picnicians, and rolling away along the old Bendigo road, *en route* for the Mount.

A pleasant camping place had been selected beside the creek at the foot of the mountain, and the provision waggon which had preceded the coaches, had already taken up its position under a large gum tree, and on our arrival a few volunteers were called for, for fire lighting and other camp duties, whilst the remainder dispersed to recreate and amuse themselves till the dinner hour. During the forenoon the party was augmented by the arrival of two conveyances from Castlemaine and one from Sandhurst, the latter containing Mr and Mrs Wing, and two lady friends, Mr. W. informed us that several other friends had intended to come from Sandhurst, but from illness and other unforeseen causes two parties had been prevented at the last moment from doing so. Dinner being disposed of, a start was made for the summit which was reached by about fifty of the party shortly before 3 p.m. The view here is very extended, comprehending all the principal Hills within an area of fifty or sixty miles, Mounts Macedon, Blackwood, Franklyn, Beckwith, Tarrengower, and many more whose names we do not remember, were pointed out to us. Seated on the slope of the Mount, under the shelter of a fallen tree, a hymn was sung, at the conclusion of which Mrs Bamford was controlled and gave a very appropriate address. At the conclusion of the address another hymn was called for and sung when Mrs Adams became under influence, and spoke for a short time.

Mr. Shaw called upon us to address the friends. In response we pleaded the unexpectedness of the call and the appropriateness of the trance addresses as reasons for brevity in our remarks. We congratulated them on the success of the meeting and spoke approvingly on the moral influence of such. The bringing together of those on similar planes of thought, tended to encourage and foster more fraternal relations. We alluded to the success of the social meetings of many of the churches and chapels, and though that in this one thing we might copy them to advantage, fraternal unity and cohesion giving strength.

At the conclusion of our remarks Mr Wing spoke on behalf of the Sandhurst Spiritualists, and expressed a hope that before the present season was over a large social meeting of the Spiritualists of Melbourne, Castlemaine, and Sandhurst, would be held at some central spot within the reach of all. He should endeavour to bring about this consummation.

As soon as the speaking was over fruit was handed round, after the consumption of which the descent was begun, and accomplished by about 4.50 p.m. Tea was soon spread, and after a most enjoyable meal the camp broke up shortly before sundown, and the coaches with their happy living freights returned to Castlemaine, the young folks enlivening the journey by singing several Lyceum and Spiritualist songs. Mr. Shaw with his usual kindness and liberality had provided for all the girls and boys of the party, and on its return the eldest of them, Master Charles Bamford, acknowledged their appreciation of Mr Shaw's kindness in an appropriate little speech, which was responded to by Mr Shaw. After some conversation in reference to the local circle and a general hand shaking the company dispersed to their several homes, evidently pleased and benefitted by their day's outing amid the beauties of nature.

The addresses delivered on this occasion are unavoidably held over for want of space.

OUR LETTER FROM ADELAIDE.

THERE is at present quite a fierce controversy going on in the columns of the *Register* on the subject of Spiritualism. One of the opponents of Spiritualism has characterised it as a "humbug," presumably because at a recent séance, held in Melbourne, the name of the winner of the Melbourne Cup was inaccurately foretold. Perhaps he had staked too heavily on the horse named at this séance. Another opponent "challenged any man in the colony" to disprove that all the manifestations usually witnessed at Spiritualist circles "emanated from the spirits of the living persons *en rapport* with the mediums." To both of these I replied at considerable length in the *Register*, under my customary pseudonym "Fitzeric." The controversy is likely to extend over several weeks, and up to the present only one letter, taking up the cudgels on behalf of Spiritualism, has appeared in that paper, in addition to my own. Besides the interest thus awakened on the subject—a debate on "Spiritualism: is it worthy of investigation?"—which lasted two nights, has lately been held, one speaker taking the affirmative side of the question and another the negative; but with what result I am unable to say definitely, having been unable, on account of professional duties, to attend. Last Sunday evening, too, I read a short lecture on "Spiritualism: what is it?" before the members of the Adelaide Free Discussion Society. The attendance was only moderate, and the subject provoked less antagonistic debate than I had anticipated. Indeed, I was exceedingly disappointed with the extremely trivial—nay, comparatively senseless—objections which, with one or two exceptions, were urged against Spiritualism. The lecture included a brief *resumé* of the already familiar incidents connected with the famous "Rochester knockings," which led to a revival of Spiritism in modern times; and upon this narrative was eventually pivotted the more serious objections. One member of the society produced a printed statement which purported to be a confession of the celebrated Kate Fox, as to the manner "in which she produced the so-called spiritual manifestations," but it appeared to be in vain that I attempted to show that the truth or error of Spiritualism did not stand or fall on the Fox's story, seeing that manifestations of a more marvellous character than the "Rochester rappings" were at the present time taking place nearly all over the civilised globe. Another speaker asked why, if the spirits of our departed friends were able to communicate and manifest themselves to us mortals here below one of them could not shake hands with him in the full blaze of the light whilst he was speaking? I thereupon asked him if he could take a photographic likeness? "Yes," he promptly replied. "Well," said I, "I defy you to take one in this room at the present moment, and without the necessary conditions and surroundings for the purpose." At first he did not seem to understand that the two cases were strictly analagous, but ultimately I succeeded in impressing upon those present that in order to enable our departed friends to manifest their presence to us, it was a *sine qua non* that proper and reasonable "conditions" should be supplied.

The visit of the world-renowned Davenport Brothers is creating a great sensation in this colony, and many, as well as extensive, are the theories advanced to account for their really wonderful performances. Speaking for myself, I certainly cannot accept the spiritual hypothesis to account for the manifestations produced in their presence without further evidence than that which has been given to the general public here, as no tests, so called, have been allowed; and as a Spiritualist I claim the right to see, hear, think, test, judge, and investigate all things for myself. You, Mr. Editor, must pardon me if I say that I cannot even bind myself to the *ipse dixit* of the *Harbinger of Light* on this subject.

I regret to say that the efforts put forth some weeks ago by the Free Discussion Society have, up to the present, failed in inducing Mr. Tyerman to come over here for a short time to lecture on Spiritualist and Freethought questions. Perhaps, however, a better opportunity awaits us in the future.

FITZERIC.

Adelaide, Nov. 22, 1876.

A VISIT TO THE BARNAWARTHA CIRCLE.

BY DR. A. MUELLER.

THERE is nothing more calculated to impress us with a due sense of humility at the utter insignificance of our so-called positive knowledge, than being brought face to face at a good seance with the strange and weird phenomena of Spiritualism. Nowhere are we reminded so forcibly, that all our knowledge of the external world is merely superficial, that our senses, by which alone we are enabled to attain to such knowledge, transmit to our consciousness nothing but images of things, onesided and doubtful appearances of their real nature, and that our little world of sense, of things we see and hear and feel, is an infinitesimal part only of the total phenomenal world of the universe, this great polygon of many thousand sides or facets, of which only one side is turned towards us and analogous to our organs of perception. But even on this one side there are now being revealed to us modes of conscious existence, which our science does not dream of, though but the thinnest of veils hides them from our ordinary perception, sentient, living but invisible entities, manifesting intelligence, emotion and will, akin to our own, though evidently not possessing the brain and nervous system, of which our positive science represents the above attributes of the mind to be merely the functions. These and similar meditations were crowding upon me during a pleasant night ride of twenty miles in returning from a most successful seance with the Barnawartha Circle, where the undeniable reality of the spiritual phenomena had been demonstrated to me plainer, than ever. I had held converse with denizens of a world as real as our own and apparently intertwined with it, had felt the grasp of hands that melted into thin air within mine, and heard articulate sounds and sentences pronounced by lips and vocal organs which like the hands alluded to seemed but creations of the moment. In vain did orthodox science, hitherto my only guide, represent to me, that such things were not and could not be; I felt convinced, that on that very night, among simple unsophisticated people having no pretension to the deep learning of the schools, I had received a lesson of far greater import, than any, which the *alma mater* had ever imparted to me, a lesson establishing in my mind with a firmness of conviction, that I had sought in vain in the study of metaphysical philosophy, the supremacy of the spiritual element—the fact of its being the only reality—in man.

The Barnawartha Circle has now been in existence for nearly three years. Some experiments in table-turning instituted for mere amusement's sake at a social meeting of two families, the members of which are all more or less mediumistic and now form the majority of the circle—gave the first rise to it. They knew nothing of Spiritualism except by hearsay, but the results at their first impromptu seance were unmistakeably pointing to some power and intelligence not their own having been at work among them. They sat again with the same and even increased manifestations (physical) being produced and then having become acquainted with the outlines of the spiritual theory and the mode of conducting Spirit-circles they determined on following up the subject and sat regularly twice a week. The physical manifestations assumed in the course of the development of the circle by degrees a very violent character, the power evidently being strong and the invisible operators of low development. At almost every sitting the round table, no matter how tightly fastened to the frame and legs, was broken asunder, and whilst the latter were left on the floor, the round leaf, made of thick pine boards, was whirled about the room over the heads of the sitters and often out of their reach though standing on tip toe. No injury beyond slight knocks was ever inflicted on any of the members by this *quasi* animated piece of furniture careering about the room, but on one occasion whilst rather noisy manifestations were going on, a curious neighbour had slipped into the darkened room unobserved and crouched down in a corner. He had, as he confessed subsequently, scarcely settled in his supposed hiding place, when the table pounced down upon him from the ceiling, where it

had been suspended and belaboured his skull and back so effectively that he had to cry for mercy and beat a precipitate retreat. For a long time manifestations of this kind, convincing certainly, though not very elevating, were carried on, varied at times by levitations of a lady medium. The circle was also much retarded in its development and at one time nearly broken up by the exigencies of life calling away some of its members. Now, however, they are all together again and the manifestations have entirely changed in character through the accession of another and very powerful medium. This change was announced by the long and ardently desired spirit raps greeting the circle at the very first seance the new medium attended. They were muffled and scarcely audible at first, but are now clear and ringing, and by means of them and the alphabet a running conversation is carried on between the circle and its mysterious invisible guests. Then came spirit lights floating about the room, not as large as John King's lantern but yet large enough to be visible to all and shedding a faint whitish light on the objects nearest to them. Hand in hand with the latter, materialisations are now the order of the day, or rather the night. Soft, velvety, touches gliding along the heads and faces of the sitters will send a peculiar thrill of delight through their frames, hands warm and life-like will grasp theirs, or at times administer playful slaps and pinches to certain members, causing a hearty laugh or an exclamation of surprise or even of passing pain. The latest phase of development is the materialisation of vocal organs and the production of the spirit voice.

Let me now after this short history of the circle introduce you, gentle, though most probably sceptical reader, to the sitting held on Sunday evening the 15th ult., at the house of one of the members, a brick cottage at Barnawartha. There were eleven of the members present, including a young Wesleyan preacher, who had only recently joined the circle. He had, to use his own words, gone there in the first instance to scoff, but remained to pray. To relate all that passed at this remarkable seance would be impossible without shorthand notes, as the whole was one uninterrupted series of raps, touches, communications through alphabet and the direct voice, etc. Only the most striking and prominent features can therefore be recorded. The proceedings were opened with prayer and after it had been ascertained that conditions were favourable and that the visitor might join the circle, the latter was directed to close by joining of hands and lights were extinguished. Immediately the mode of communication changed from the objectionable and always doubtful tilting to raps, which, rather muffled as yet, though distinctly audible and apparently made against the under surface of the table directed the circle to sing, and this done, the principal medium to be isolated from the circle by standing on the table, on which all hands were again enjoined to close. The power or whatever the mysterious influence may be called, now seemed at once immensely increased. Loud raps, sounding as if made with a small hammer, came down upon the table close to the hands of the sitters, and whilst another hymn was being sung, dim shadowy forms were seen to glide noiselessly across the curtained window, where between curtain and frame a few rays of starlight found an entrance, and then commenced a general round of touching, stroking, and hand shaking, which when the singing had ceased was responded to by the sitters with such exclamations as: "Thank you!" "O, how nice!" "Please, touch me again!" or with a simultaneous request from several. "Please, touch our visitor, shake hands with the doctor!" At first it appeared as if I was to be entirely passed by and ignored, and I had already made up my mind to that, when least expected, a hand, or what felt like a hand, was laid on my head, and repeatedly passed over it in a downward direction and along the side of my face, then suddenly a small warm hand grasped my right one, lying palm downwards on the table, across the back and lifted it off the table so as temporarily to break the circle. It was but the action of an instant and as I tried to fix with thumb and index finger the part of the spirit-hand I felt between them, it seemed less to pull out, than to vanish in my grasp. It was certainly no human hand, and

evidently directed by an owner, to whom, judging from the precision of the grasp, darkness was no obstacle of vision. Already during the last song I had been startled by a strange sound, more resembling a howl than anything human which seemed to come from the ceiling in a corner of the room. When the singing had ceased and whilst we were wondering what the strange noise could mean, the chairman called attention to certain sounds apparently coming from a part of the room above and behind him and much resembling those which our lips will make when opened quickly after being tightly closed. He had scarcely remarked that these sounds were generally preceding the direct voice, when the words, "Sing again and sing all," came from the ceiling as plainly as ever human lips could pronounce them. If the medium standing upon the table had been a clever ventriloquist and moreover capable of practising a gross and wilful deceit, he might be suspected of having uttered the words which were most certainly not in his tone of voice and came from a direction opposite and above him, but he not being the one and altogether above the other. I feel morally certain that the voice did not proceed from him, nor from any one in the circle. The desired song having been sung, "Thank you," was said by the same voice that had asked for it and on the medium remarking that he could almost swear to this voice as that of a brother who had been killed accidentally in a mine some years ago—a perfect volley of raps on the table was given in assent. With regard to this latter point I was much struck by the uniformly cordial and loving tone maintained by the mysterious intelligences towards certain members of the circle and especially the medium, Robert Brown. The latter was frequently addressed as "dearest Robert," he repeatedly stated that hands were thrust into his own and after a hearty shake vanished without being withdrawn, and whenever the actors in these strange proceedings were questioned as to their identity, they invariably insisted upon being the parents or brothers of the medium. An incident, that happened during the latter part of the seance and is well worthy of record, was highly characteristic of this loving spirit of alleged relationship. After an interval of ten minutes during which the lights were lit, the seance was resumed and had continued for some time, when a baby hitherto asleep in an adjoining bedroom was heard to awake and cry. The wife of the medium thereupon left the circle to take up the child, which was hers and about six months old. She had sat between another lady and the writer, who now joined hands to keep the circle closed, but Mrs. Brown presently came back with her baby in her arms, and again taking her seat between us, joined the circle with one hand, having the other arm occupied in holding the baby to her breast. As we were sitting very closely together, I could feel the child's head touching my left arm, and moreover felt perfectly assured of the child's presence by the noise it made in taking the breast. All at once Mrs. Brown complained, that the blanket the baby was wrapped up in was being tugged and pulled away from it, and suspecting this to be done with a view of taking the child from her, declared that she would not let it out of her arms for fear of its being hurt. Raps now came for the alphabet, and the words, "Baby will be given to father," were spelled out. Still Mrs. B. hesitated, when her head and face were touched and stroked so caressingly that, as she stated, almost involuntarily she had to loosen her hold of the child. Immediately she felt the blanket pulled asunder and the child taken from her, and whilst she exclaimed, "It is gone," I felt the little head pass my arm in an upward direction." Gone certainly the child was; but where? The father declared that it had not been brought to him, and for a few moments all was silence and anxious suspense. We then heard a faint baby's cry coming from the far corner of the room, and high under the ceiling, and after that sounds as if kisses were being showered upon the child, seemed to accompany it in an aerial flight all around the room above our heads; the sounds intermingled with a snuffling noise, evidently made by the child, coming from different and opposite directions successively. Suddenly I felt the little body pressed against my face, and passing on in

the direction of the lady on my left, who also felt it distinctly brush her face, and immediately afterwards the father announced that the child had been safely deposited in his arms.

Space forbids my narrating other incidents of this remarkable seance, the most startling of which, perhaps, was that of the chairman being lifted from his chair upon the table, where he alighted on his knees and elbows, of one of his elastic-side boots, and even the socks being playfully taken off his feet, the one carried up to the ceiling and knocked against it from one end of the room to the other, whilst with the other the heads of the sitters were dusted in rapid succession, and then both deposited behind the chair of the owner, where we found them on the light being re-lit.

In conclusion, I will only express my firm conviction that trickery and deceit on the part of the medium and circle, which no doubt many readers will at once assume as the easiest mode of explaining the strange phenomena, are entirely out of all question in this instance. Having watched the development of this circle for some years with much interest, and being personally acquainted with its members, with some for many years, it appears to me the height of absurdity and folly to suppose that these people should have met for three years twice a week for the purpose of practising how most effectually to deceive each other, or an occasional visitor. So far from inviting people to their meetings, they are rather tardy in admitting strangers now, after having been told over and over again by their spirit friends, that the presence of most visitors disturbs the harmony and retards the development of the circle. To gain notoriety in an unpopular cause, which must be anything but favorable to their worldly interests, could, therefore, scarcely be alleged as the object they have in view in practising deceit and fraud. Moreover, one cannot converse with them for many minutes, see their genuine enthusiasm for the cause of spiritualism, their firm conviction of the reality of the spirit world, and of their intercourse with it, observe how cordially they are united together by the common cause all have so deeply at heart, and then—however suspicious of human nature—harbor another thought of their producing by vile deception and mountebank trickery the marvellous phenomena one witnesses at their meetings. And if not thus produced, but really what they purport to be, if in them and all the kindred ones now being revealed all over the world, mind out of the body is really holding converse with mind in the body, is once more bridging over the gulf which ages of empty sacerdotalism and materialism have interposed between the two, then it is impossible to overrate their importance. Then they are indeed precious tokens of a Divine Providence directing the destiny of the human race, landmarks to guide us out of the barren waste of nihilism to brighter views, to the consoling conviction that soul and spirit are more than empty phrases signifying evanescent force.

MELBOURNE SPIRITUALIST AND FREE-THOUGHT ASSOCIATION.

THE first anniversary of the above association was celebrated by a concert and ball, at the Masonic Hall, on Monday, Oct. 30, and passed over very pleasantly. Miss Octavia Lane, Mr. T. Dwight, and a corps of lady and gentlemen volunteers sung several solos, duets, and part songs. Miss Dwight played the overture to Tancredi on the piano, with violin accompaniment by Mr. Sutch, also the "Musical Box," which was beautifully rendered, and received with applause. At the conclusion of the concert, a vote of thanks was passed to those ladies and gentlemen who had given their services and contributed to the entertainment, and the company adjourned to the refreshment-room whilst the hall was prepared for the ball. At 12 o'clock there was a second interval for refreshments. Dancing was then resumed and kept up with spirit until 2 a.m., when the assembly dispersed, after spending a very enjoyable evening. The catering was done by Mr. Paul, and gave general satisfaction.

THE announcement of Mr. Kilby's lecture on "Practical Spiritualism," drew a large audience to the Masonic Hall, on Nov. 5th. The opening portion of the lecture was directed to disabuse the public mind of erroneous impressions with regard to Spiritualism and Spiritualists, and to present it as a rational system of religion founded upon evidence, and more soul satisfying than any other system extant. The lecturer then proceeded to give his personal experiences, which were very striking and convincing, and after pointing out some of the evils of orthodoxy, concluded by giving practical instructions to investigators. The lecture, which lasted an hour, was well received and applauded by the audience. It was debated the following Sunday, but no new facts were elicited. On the 19th ult., Mr. Carre read an interesting lecture on "Universal Brotherhood," the ideas in which were in such general accord with his audience as to leave little room for discussion.

THE LYCEUM PICNIC.

THE Pic-nic of the Melbourne Progressive Lyceum, announced in our last, took place on the day appointed, (November 9th), and was a decided success. Soon after half-past nine the members of the Lyceum began to muster at the Flinders Street Railway Station, and by 10 a.m. nearly 120 had assembled, and accompanied by a drum and fife band took their departure for the Survey Paddock. Arriving at Pic-nic Station the twelve groups formed into double columns, each bearing their emblematical flags, and headed by the large Lyceum Banner, borne by Messrs Bonney and Debney, marched to the camping ground to the lively strains of the band. The site chosen was a very pleasant one in the upper portion of the paddock and at a sufficient distance from the river to ensure the safety of the younger members. Here under a spreading Eucalyptus had been erected a tent in which a number of lady volunteers were busily engaged cutting up provisions for the luncheon. On arriving at the camp, the Lyceum rallied round the Banner and sung an opening song, after which the members were dismissed to amuse themselves. It had been intended to have half an-hour's exercise before lunch, and the Watchman, Guards and Conductor busied themselves in preparing the ground for this purpose. About this period the weather assumed an ominous aspect and by the time all was ready the rain began to fall, necessitating the taking up and packing away of the Standards and Banner, the members and friends taking shelter under the trees. Things looked rather gloomy, and the necessity for a retreat seemed imminent. It was, however, agreed that under any circumstances the flock must be fed, and a boiler of tea being prepared, refreshments were rapidly distributed and as rapidly appropriated, till all were satisfied. By the time lunch was finished, the weather began to clear, and in a short time was all that could be desired. Swings, Croquet, Jolly Miller, Races and other games were soon started, and everyone appeared to be heartily enjoying themselves. Perhaps we ought to except the two devoted toilers in the tent, who after a short rest from their morning labors were busily employed in preparing for the next onslaught, their enjoyment if any, must have been of a very negative character. May the consciousness of their substantial contribution to the happiness of others, compensate them for their self abnegation in this instance. At 4 p.m. the Lyceum was called to order, and after a short and appropriate address from Mr. Deakin, went through a series of musical calisthenics at the conclusion of which they formed in marching order, and led by Mr. Terry went through a series of evolutions, marches and counter-marches, concluding by singing "O Let us be Happy," from the Lyceum Guide. At 5 p.m. tea was served out, and soon after 6 the Lyceum was mustered and marched to the station in time to catch the 6.45 train. Hearty cheers were given to the officers and leaders, and we have little doubt from the happy faces of the children (both large and small) that the Lyceum Pic-nic of 1876, will be an event to be remembered, and its anniversary looked forward to with pleasurable anticipation.

RECOVERY OF LOST PROPERTY BY SPIRIT INTELLIGENCE.

IN the *Argus* of Nov. 15th, appeared the following advertisement:—A. W. Sweetman,—"Letter received, and articles found. Many thanks." This in itself would appear to be of no interest except to the person to whom it is addressed; but there is a history connected with it, the relation of which will extend its interest to many.

Our informant was the receiver of the letter referred to, who resides within a mile of our office, and the following is the information given:—On a certain night, some three or more years since, a gold watch, guard and ring were missed from his house, the presumption being that they had been stolen. All efforts to recover them were unavailing, and the loss has for some time past been forgotten. On the 13th Nov., while the gentleman referred to and his wife were seated together, a letter was handed in, the contents of which were as follows:—

"Sir,—At a circle held in my house, a spirit, calling herself 'Mary,' requested me to write and inform you that what you have lost and sought for is in the drawer of the cabinet in the back room.

"Yours,

"A. W. SWEETMAN."

After perusing it with some astonishment, he handed it to his wife, who immediately exclaimed—"My watch and ring." They rose simultaneously, and proceeding to the cabinet opened an unused drawer in it, when there lay the long lost gold watch and guard. They were quite overcome with astonishment, which was heightened by the recollection that a friend, named Mary, who had been a frequent visitor to their house at the time the property was missed, has since passed away. The letter bore no address that would indicate the whereabouts of the sender, hence the advertisement in acknowledgment. The above is another small link added to the long chain of Spiritual evidences, and may be added to the *cui bono* side.

SPIRITUALISM.

IN the first paper of this series, the relation of Spiritualism to Religion and Science were briefly demonstrated, the conclusion arrived at being that it was their necessary completion and harmonisation and we are now in a position to return to that statement, and expose its accurate significance, and right relation to the subjects we have been since considering. The Speculative evidence of Immortality we found to be very great, and so universal as to almost entitle it to the name of an intuition. The positive evidence was seen to be of such vast extent, that but the most cursory examination of it was possible, but nevertheless the general Laws regulating it were laid down, the difficulties disposed of and the metaphysical scepticism alleged. The Phenomena themselves, their method and character being first recounted, were then separated into Spiritology, and Spiritism, the first dealing with the hitherto unknown faculties of the embodied spirit, and the latter to the manifestations of those freed from its restraints, again subdivided into the Phenomenal, and Rational, proofs of their presence and power.

Of these last the abundant testimony enabled us to define *Fifteen* distinct classes of Supermundane occurrences, while we discovered many other facts which though not immediately referable to either division were yet of the utmost importance. Among these may be mentioned the beneficent gift of Healing, which has through a great number of mediums, testified to the ability of our unseen guests, whose elaborate Diagnosis of Disease, together with their original and successful courses of treatment, have been the means not only of allaying the sufferings, but especially in this City of guiding the minds of many to the new Light.

Compelled by the very wealth of knowledge, and of noted witnesses, to perpetual omissions and stern brevity, we have at least sketched in rough and scanty outlines the leading features of the modern movement, and placed upon a sound and satisfactory basis the first stones of the fortress of the Science of Spiritism. That this is not the ultimatum of Man's mental progress, it is

easy to discover, great and grand as its Revelations undoubtedly are, they would be of but little service to him, or of little coherency in themselves, were this their only duty, as it is they form but the lowest stepping stone to the glorious regions that hold the very heart and hope of the World. Knowledge is a probation only, a preparation for higher Light, and those that build upon it alone will find their fortunes soon level with its shifting sand.

Spiritism, or the belief in Immortality, and Intercommunication between the two Worlds, is but a fractional part of Spiritualism, not absolutely necessary even for its perfect development. It is a Science merely, beyond that we find Philosophy, and above Philosophy we reach Religion. The first is the Base, the second the Body, the third the apex of the perfect Pyramid of Spiritual Life; in these days lingering as a half forgotten dream, a mystic sign of a mighty and magnificent Past; around it is a Desert,—for our sickly Civilisation can not creep with factory smoke, and clanking irons so near the giants tombs;—beside it is the Sphinx, which none of this poor race have wit enough to answer;—above it, nothing, except the boundless Heavens, whose realm it penetrates as much as mortals may. The Evolution which we are beginning to decipher, was the burden of the Sages teachings thousands of years ago, and from its Divine pages we can still read the lessons of our Day, and of Eternity. Development, though constant in its action, is irregular in its route, and like the waves of the ocean, rises, sinks, recedes, and returns, advancing ever. From this it follows that in different Eras, different parts of the complete man, or preparations of the globe for his coming, are more peculiarly manifest, and we are thus able to understand the course of Time, and the character of the Present Age, which is intensely transitional, and embryonic in all its features. The sublime Spiritual Philosophy of the Titans of ancient days, Brahma, Buddha, Hermes Trismegistus, Plato, and Swedenborg, teaches us, that the Material Universe is the means by which the Spiritual seeks expression, and in so doing, becomes partially subservient to its conditions, though ever aspiring upward towards its native royalty. The Eras pass in its Progression, like sands within an Hour Glass, faster than eye can follow them. Man, "the Beauty of the World, the Paragon of animals," the only tongue speaking its language, converts that into infant babblings, in which it is hard to hear angelic voices.

Races rise and perish, Truths descend, and taking grosser forms, in Creeds corrupt the world according to the fashion of their times. The earth born Souls hover about their former shrines and woods, and swayed by living passions think and act. The Omnipotent power of good and Truth, while all its creatures change and pass away, although it changes not, finds in the faltering utterances a changing instrument that yields uncertain music.

One day a peasant preaching from his heart, a chiefest prophet hangs upon the cross; the next, his simple parables are in the mouths of Emperors, uplifted by a priestly crew guilty of every luxury, and every crime; and in a third, set a whole continent in motion wrapping Asia and Europe in a deadly wrestle for his barn birth-place. A fiery missionary of a noble gospel, with a Damascus crescent in his hand, sweeps through a conquered world, in the next hour the mantle falls upon a daring monk, who will not buy Indulgences; and yet again, the Oracle of Delphi, and the Sybils, are advertised for hire, because their day will buy and sell and understands nothing except the Ledgers in its Counting Houses. All these are ministers of Heaven, and have their work with us, providing for the necessities of their epochs, the genius of every Century determining the direction of Spiritual Force at its command, and receiving the Divine Inspiration as much as its nature will permit. The Pharisee of Judæa, the Bishops of Rome, the Presbyter of Scotland, are the same core under diverse conditions; the Sadducees, and Philosophes, are twins in spite of intervening cycles, the Inquisition which racked the Truthseeker in its dungeon prisons, to-day, blights reputations with malicious sneers, and starves the "infidel," or stabs the "Spiritist," with hate

as virulent as that of the cowed fathers who led brave Bruno to the stake.

In this Age we can easily discover the same exact parallel between the Spiritual enlightenment, and the conditions of its Life. The Progress, which it boasts so blatantly, is other in its meaning, than that which Bunyan pictured for his Pilgrim; the knowledge it proclaims is of another color to that which Bacon deified; and despite some few honorable exceptions it must be said to be an Age of stupendous Ignorance, Immorality, and Wrong. Of genuine culture it is scarcely cognisant, of pure scholarship it knows little, of erudition there is no report. The great products of the Human Mind, which should be the daily guardians of its thoughts, find no place in its study. "The Symposium," "The Prometheus," "The Paradiso," are strange names in ears eager of false witness and foul creations, the wayward pathos of Richter, the tender feeling of Rousseau, the Shelleyan sweetness of Calderon, moves them not; even in their own tongue, Webster, and Massinger, Herrick, and Sydney, sing unnoted; in their own time such gems of literature as the "Broad Stone of Honor," or "Pericles and Aspasia," remain as dust; "Modern Painters," and "Social Statics," can fit the taste of few, to whom a skin-deep acquaintance with superficial science, and newspaper scandal, satisfied all intellectual needs. Even the works of geniuses like Blake, philosophers like Godwin, of artists like Luini, and Angelico, are found without feeling, forgotten without shame. Of the wonders of the visible World, its Beauties, its Marvels, or its teachings, of its History, and Development, of the past Sages and Seers, of the lives of their own Ancestors, of the thoughts that lit or darkened our Humanity, of the Past, the Present, or the Future, of the Life behind, or before, of the social state of their own day, nation, or alley of the Laws of Life, the meaning of Death, of God, and Devil, alike an Ignorance prevails, horrible in its extent and profundity. Nor does the evil end here, it conceals greater deficiencies, History an unknown story, Philosophy a sealed volume, Art a lost glory, this is not all. Of uncorrupted taste, of undistorted judgment, of undictated thought, there is no sign, save those that serve to show us the rottenness, and meagreness of modern Life. Their minds we might forgive them, if their lives were worthy; their rude uncouthness it were possible to forget, were there any healthfulness in their daily deeds, any good or worthy purpose in their diminished lives. Putting aside the small assembly of the faithful, we find a fashionable society, composed in equal proportions of puppies and puppets—of whom the former remain as born, blind, with only enough paw-power in them to set the latter in motion, who decked in tawdry tinsel perform some giddy posturing upon the heads of an unfashionable gathering of hungry mouths and degraded souls, who can do little but moan inarticulately, from pain, if not from liquor. With lives whose ruling lusts are all that flesh can feed, and whose acknowledged Deity is Self, we hear it asked, what is the use of Spiritism? lips, so thick encrusted with their lies, that they are hung and heavy, scream of untruthful spirits; eyes, small with hungering for gain, dart reprobation at a mediums hire, for suffering sceptics tortures; and those whose whole existence waves between a mockery and a crime, incompetent of any reasonable speech, or righteous action, point horrorstricken at its fabulous enormities—*Cui Bono!* we are a wonderful people, steamships bear us, railroads crush us, telegraphs rap for us, (not always correctly), Parliaments plunder us, each man cheating his brother, and who can compare with us—we have all wisdom, and all learning (that is requisite on "Change") what more can the angels wish, and why should we not see the Holy Ghost descending as a Dove, with perfect safety, unless at a Pigeon Match, or Royal Battue where we do butcher Birds and Beasts for "sport" *Cui Bono?* Show us marketable values? Once and for all together members of this "pence counting parcel tying generation," it cannot be, you may with considerable pain become a Spiritist, and save your pew rents, but of the other road you gain nothing, and understand less. Granted the perfect fitness of this Day, for its Duty, which is of a mechanical laborious preparation, and, smooth-the-way-and make

the-paths-straight character, it is yet nevertheless apparent, that there is exactly a correspondent unfitness for Spiritual Light. The gifts which it holds out, of Powers to be attained, and good to be achieved will hardly tempt you, when you know the way you must travel, to which Christiansa was a morning ramble in the roses. Those who have been fortunate enough to find themselves thus blessed, have done so at the cost of all that in your Life your senses prize, or your dumb affections call for. The man of science who attains to eminence by profound research, like Young, or Hunter, finds himself left with but a scanty following; the poet, all feeling, finds only greater pangs, and deeper wants; but above all, the true Spiritualist, stands like the leaning tower of Pisa, forever single. Amid a mass with whose tastes and life he has no connection, feared and misunderstood by those he longs to serve, friendless, wifeless, childless, in the supreme sanctity and elevation of his spirit—"Unto all all should not be made known" the maxim of Pythagoras, must be that of those who, like the author of "Art Magic," speak but to a handful of souls in the whole world. This work the grandest and deepest Treatise on Occult Philosophy ever issued from any Hierophant contains much that though of perfect Truth, and the highest purity and wisdom, must remain unknown even to many of its readers; the all embracing erudition, miraculous experiences, and powers of the author, together with his great literary abilities, render it a priceless treasure to the fortunate few who possess it; some of whom will hail it as a Revelation second to none that the world has yet received, and one of powerful influence upon their future lives. But with the Philosophy of Spiritualism we cannot now linger, it is contained and best exemplified by, the Religion which is its true soul and centre, and in which we discover the answer to the "*Cui Bono*" wailing. Modern Spiritism partakes essentially of the characteristics of this day, it is individual, scientific, and Democratic, heterogeneous in its manifestations, lightning like in its advances, iconoclastic in its tendencies, materialistic in its proofs, and selfish in its purposes. With it is mingled some Fraud, some Error, and the universal taint of Avarice; its votaries are, as a rule, distinguished by more than average intelligence, and erratic though progressive ideas; a religion of reformers, it is attached to the most diverse beliefs, and aims; a religion of Reason, it is found chiefly among Freethinkers, and liberal in all its phases, knows as yet nothing of a stationary or retrogressive nature. It consists of a vast series of experimental researches, and discoveries, with but scanty Theory, and few generalisations (the Harmonical Philosophy though allied, being independent of it) and, as a Science, of an immense number of unorganised facts. So much for its appearances. In its offices and future results, it may be at once classed as the most important movement of the last three centuries, and as one of the corner stones of the Temple of Human Progress. By the simplification popularisation, and thorough attestation of the esoteric Truths, which until its advent, had been the property of but a few of the greatest minds, it is laying the foundation for a deeper knowledge than has yet been possible to attain, and drawing the plan of a new Philosophy, which shall unite in itself all the opposing schools of thought, and place the Past Present and Future in a new and true light before us. While it is more than all the signal, not only of such a reconstruction of Science, but also of a revivification of Religion, and the reconciliation in one perfect whole, of the broken rays of Goodness and Truth. Spirit communication is a great fact, but it is a still greater means, bringing us in contact with the greatest and most sainted souls, robed in centuries of knowledge, crowned with everlasting jewels of Wisdom, and radiant with Ineffable Love. In Power and Glory the "very Gods of very Gods" from their lips we may learn lessons the highest which our finite intelligences can comprehend; the mirror of Infinite Perfection is placed before our eyes, and the rapture of Infinite Inspiration pours in upon the soul. Dante's vision is possible to all who will follow the path which they point, how hard in these

days of sensualism, and selfishness, many know, but how sublime the recompense, and how Divine the Deity, few can tell. By it we are brought into the very presence chamber of Deity, into the Holy of Holies, having cast aside the sandals of insincerity and vileness, which belong to the outer world. The end of Spiritualism is Spirituality, a closer communion with the Beautiful, the Good, and the True, but it is attained only by those of a kindred excellence, who are in Harmony with its light. Scattered among the masses there are those who discern this, and feel that in the Christ Life, lies the goal towards which the Angels lead us, by the wavering track of Modern Spiritism. Such a Spiritualist as Jesus, or as Appolonius was, we must be; their Religion in its purity is given again to us, by the same hands. The Fatherhood of God, the Brotherhood of Man, and offerings of goods deeds, or fruit and flowers. Spiritualists know, as no others can, the instability and insufficiency of mortal things, Spiritualists realise with greatest keenness, the hideousness of Evil, the power of Right, Reason, and Truth, and the omnipresent claims of Love, while, since it is the first principle of their Philosophy, that, Like attracts Like, it must be by an elevated Life, and Mind, that they seek communion with their advanced brethren. It is only by such, that they can be faithfully invoked, it is only to such that pure inspiration will descend, the test of a medium's Truth is the Life he leads, and the thoughts he cultivates; the test of a Circle is in the character of its members, the deeds they perform, the abilities they possess; where there is no weakness, there will be no want, and to every earnest seeker a proportionate reward will surely come. We cannot serve God and Mammon, and it is absolutely necessary that the Spiritual Life should be entirely free from material occupations or desires. The richest treasures of the World, the noblest joys, the highest powers, are within the reach of all by the means of Spiritualism. To attain them there are but three things required, the first of which is an *Aspiration* unceasing, and unsinking, a constant and unquenchable desire for the higher Life, its holy attributes, and royal fellowship; its faithful service, and sacred blessedness, finding an immediate utterance in the desire for *Purification* without which there is nothing possible—Purification of the Body, by the subjection of all its lower lusts, the conquest of all gross indulgences, abstinence from animal foods, hot and vicious liquors, and all unnatural and enervating habits, with which our modern Life so much abounds, that to the many they are the "be all and the end all here." Milton truly tells us of "Spare Fast that oft with gods doth diet," when we would

"Outwatch the Bear,
With thrice great Hermes, or unsphere
The Spirit of Plato, to unfold
What worlds or what vast regions hold
The immortal mind, that hath forsook
Her mansion in her fleshly nook :
And of those demons that are found
In Fire, Air, Flood, or underground,
Whose power hath a true consent
With planet, or with element—

Purification of the soul, by a repression of all ignoble passions, a stern reprehension of every impure thought, or dark imagination, a penance of rigorous self examination, a purgation of all petty promptings, and all things base or cruel—

This work

"To minister to a mind diseased;
Pluck from the memory its rooted errors;
Raze out the written troubles of the Brain;
And cleanse the bosom of that perilous stuff,
Which weighs upon the heart."

is as the greatest of great geniuses tells us, one in which "the patient must minister to himself." But having passed through its fiery furnace the third trial of his pilgrimage demands from him—

Devotion of his purified powers to the perfection of himself, and that of his fellows. That each and every faculty of his Being, shall know no exercise, or operation, except for noble purposes, that self shall be annihilated, and his whole strength, and endurance, be devoted to the Spiritual elevation of himself and his kindred—

that he will bow to no Falsehood, dissemble no Truth, injure no living thing, deny no Justice, but beneficently dedicate his strong soul, to the realisation of the Principles which he has perceived, and to the elucidation and comprehension of those still beyond him. Such are the outward signs of a true Spiritualist, and such the character of his heart and understanding. These things are in themselves worthy the travail of long ages to gain, for as Bacon says—"It is Heaven upon Earth to have a man's mind move in Charity,—rest in Prudence, and turn upon the Poles of Truth," and as Swedenborg expresses it "wherever there is goodness there is God". But in addition, to these signs of Life, and Blessings of Mind, there are other riches given, inexpressible to this generation, except partially in such precious pearls, as Emma Hardinge's, "Spiritual Gifts," qualities, so little dreamt of in these days, that their very existence is scornfully denied. Such a Spiritualist has the Keys of the "Cabala," he is a brother of "The Rosie Cross," a Magician great as those of ancient lore who with gigantic powers of good, and Spiritual resources, stand and stood far above the comprehension of the crowd. But enough of these, the ordinary course of Life flows not perceptibly about such giant forms, and we are concerned more with the acts and ideas, which closely relate to the welfare of the world, and with whose conduct in its daily aspect, we are brought into such intimate association. Spiritism is a Truth, and Spiritualism its Revelation;—the first comes to destroy, the second to restore;—the first rests on Knowledge, the second on Wisdom;—the first produces thoughts, the second acts; the first commences, the second completes the nature of Man, and disclosing to him his true place and purpose, "In action how like an Angel! In apprehension how like a God!" fits the keystone in the Arch of Creation, while once again—"The morning stars sing together and the angel legions shout for joy."

ART MAGIC*.

THE first copies of this rather remarkable book have reached us, and we have perused its pages with a considerable degree of interest. Reviews and notices favourable and adverse had already come under our notice (the latter preponderating), but having confidence in the perspicuity and judgment of the lady under whose supervision it has been published, we expected, at least, to find some grains of truth and gleams of light within its covers. Nor have we been disappointed, though much of the truth is of a nature incomprehensible to the materialistic mind, or, indeed, to the majority of Spiritualists. Only those whose experiences have familiarized them with occult studies can fully appreciate the volume before us,

The earlier portion of the book is historical, tracing the origin of religion from the east. And the earliest expression of the religious sentiment in Sun and Sex worship, traces of which permeate the more modern forms and systems. The author's theory of the origin of the idea of the fall of man, is descent of Spirit and its embodiment in and consequent connexion with matter. He insists upon the supremacy and potency of spirit, matter being but the form through which spirit acts. Force, in every degree and manifestation is but the expression of Spirit. Will, the motor. This force is a visible emanation to the Spiritual or Clairvoyant vision, the magnetic influence in man being an expression of it, and is denominated the astral light, or force. Spiritualism is divided into three phases, viz.:—Sub-mundane, or communion with spirits inferior to man. Mundane or communion with the spirits of the departed denizens of this world, and Supermundane, or communion with Celestial or planetary spirits. The most important question from a Spiritualistic point of view, and to which very general exception will be taken, is the existence of intelligent spirits inferior to man. Were it put forward as a theory we should feel inclined to attach but little value to it, but the author who is evidently a man of thought and intelligence, speaks of it as

* Art Magic or Mundane Sub-mundane and Supermundane Spiritism, A Treatise in three parts and twenty three sections. Descriptive of Art Magic, Spiritism, the Different orders of Spirits in the universe known to be related to, or in communication with man; together with directions for working, controlling and discharging spirits, and the uses and abuses, dangers and possibilities of Magical Art. New York, 1876. Published by the Author to subscribers only.

a fact of which he has had many years of experience, and his testimony has received corroboration from other living witnesses. Therefore until we have investigated the matter for ourselves we are not prepared to deny the existence of the elementary spirits so freely spoken of throughout the work. Our experiences in Mundane and Supermundane Spiritualism harmonize with his ideas. We now come to the leading feature of the book, viz., Art Magic, the utility of which appears to depend upon the existence of the elementary spirits alluded to. These he says "exist in all grades of semi-spiritual, semi-natural bodies, from such progressed, but still rudimentary conditions, as almost to impinge upon the perfection of manhood, down to the "Pigmies" who emerge from rude, almost inorganic life, evolved from minerals; plants, water, earth, atmosphere, and fire.

Beautiful though embryonic existences there are, who belong to the finer spheres corresponding to flowers and air. Fantastic and diffusive shapes of elementary life crowd the waters, and resplendent globular unparticled essences exist and can be detected in the realms of light and heat represented by fire. All are included in the title of elementaries. All possess different functions, exert power in the particular elements to which they belong, are neither good nor evil *per se*, but malignant or beneficent in part, to those whom they affect or dislike; they possess, in short, varied powers and characteristics, and communion with them may be classed in the category of SUBMUNDANE SPIRITISM.

The Theorem of the author is that by abstemious habits, isolation from the turmoil of worldly pursuits and a steady application of the will power to subdue the animal nature, any person may ultimately attain a condition which will enable them to discern, and command these elementary spirits, making them obedient servants to his will. With those who are natural mediums this long probation is not essential. The author does not recommend media to apply themselves to the study of magic, but rather to the development of their gifts to carry them beyond the mundane to the supermundane, and gives most excellent advice towards the accomplishment of this object. In the concluding section he pays a well merited and touching tribute to Andrew Jackson Davis, whom he considers one of the greatest seers, the world has ever had. Pressure of space prevents a fuller notice of this book, which setting aside disputed points, contains much that is instructive and elevating, and from beginning to end breathes a truly religious and philosophic spirit.

Meeting of the British Association for the Advancement of Science.

From the "Times," 18th September.

Section—Anthropology.

IN this department Mr. Alfrd. Russel Wallace presided. The large hall was crowded.

Professor Barrett read a paper "On some phenomena associated with normal conditions of mind," having special reference to mesmerism or induced somnambulism. He observed that at one time it was customary for scientific men to deny the truth of the papers concerning mesmerism, and to turn the whole phenomena to ridicule; but now this prejudice has disappeared, and no better illustration of that can be found than in the case of Dr. Carpenter, who, in his last work, remarked that so far from these phenomena being absurd or incredible, they were simply manifestations of a condition of which we may frequently detect very close approximations within our own knowledge. Professor Barrett gave the result of some experiments which he and a friend made. They mesmerised a girl, and they found that no sensation was experienced unless accompanied by pressure over the eyebrow of the subject. When the pressure of the subject was removed the girl fell back in the chair utterly unconscious, and had lost all control over voluntary muscles. On re-applying the pressure she answered readily, but her acts and expressions were capable of wonderful diversity by merely altering the place on the

head where the pressure was applied. He mentioned these facts to ask whether a careful and systematic study of them might throw some light on the localization of the functions. On another occasion the subject became keenly and wonderfully sensitive to the voice or act of the operator. It was impossible for the latter to call the subject by her name, however inaudibly to all around, without eliciting an immediate response. Even when the operator left the house and called the girl's name she still responded, more and more faintly as the distance became greater. Dr. Carpenter had stated that he had seen abundant evidence that the susceptibility of subjects mesmerised might be exalted to an extraordinary degree, this being due to a concentration of the whole attention upon the object which excited them, and speaks of a youth having known the possession of a ring by the scent, and of a case in which the slightest change of temperature had been detected. Professor Barrett quoted a case which had come within his own knowledge, in which a girl who had never been out of a remote Irish village, described Regent-street in London, while he himself was thinking of it, and told him the English time on a clock in London. This had led him to the conclusion that a distinct conviction in the operator's mind gave rise to a similar idea in the subject's mind. Before these phenomena could be accepted unreservedly we must have more evidence; but it was not wise to put forward incredulity as a barrier to the possible extension of our knowledge. The Professor then referred to spiritualistic phenomena, and presented new and wonderful facts which must sooner or later compel the attention of thoughtful men.

Colonel Lane Fox gave results of his experiments among the members of his own family, which he had carried on for the last four years, stating that his eldest daughter's presence was indispensable for the manifestations.

Lord Rayleigh said he had seen enough to convince him that those people were entirely wrong who wished to prevent investigation by casting ridicule on those who might feel inclined to engage in it.

The Rev. Mr. McIlwain considered the evidence which Professor Barrett had brought forward altogether unreliable, consisting as it did mainly of the testimony of young girls.

Mr. Hyde Clark held that the question could only be settled by experimental facts being brought forward and discussed.

The President stated that he had himself produced the phenomena of mesmerism which could not be accounted for by any preconceived idea; indeed in one case the effects of passes made by himself had lasted for a considerable period, and without the possibility of any deception. People spoke of requiring more evidence; but he thought the phenomena which had been produced were certainly worthy of careful enquiry. He recommended the appointment of a committee of scientific men to investigate the subject.

Miss Becker, Dr. Heaton of Leeds, and others continued the discussion.

Dr. Carpenter said there was a curious power in some persons which might be called thought-reading, and he urged further investigation.

TABLE TILTINGS.

THE following beautiful little message (copied from the "Spiritualist"), were received by "table telegraphy," through the mediumship of a lady:—

February 29th, 1876.—God weigheth in the balance of love those who exercise charity one towards another. The merciful He bringeth to a pillow of down; the peacemaker to groves of the sweet-scented myrtle. But for the cruel and hard-hearted there is no abode of peace; his deeds go before him, planting his path with the sharp-pointed thorn. Alas, humanity! in whose heart there is no room for pity.

April 2nd.—String your harp while yet on earth; time it to the key-note of love, else how can you stand in the choirs of heaven, and mingle your chords with its harmonies of love?

Strike your harp where the lowly dwell; breathe its softest music where the worldling deserts; play it oft, lest thy soul sleep in self.

April 13th.—Pure from the fountain head flows the stream of life. Oh, humanity! why sully its bright waters while they pass through your bosom? Can the bright and glorious image sparkle on a fetid pool?

April 16th.—The depths of the ocean, the mountain-tops, the measureless immensity of all space, breathe the goodness and love of their Creator; and will humanity forget Him?

April 27th.—Mankind, you love to carve out idols of self; ye fall down and worship them; yea, lick the very mire.

Read John, chapter xix. (comment when read). No wonder men did not believe a kingdom could belong to one so poverty-steeped.

May 14th.—Deep in the valley of the heart lives a spring called conscience; choke it not; let it mount in fountains of praise to the Great Creator, and it will fall again in showers of love, carving their impress on their stony bed, and fertilising all around. Oh, mankind! earth is not thy dwelling-place, nor self thy goal.

May 20th.—Oh, man! is the seed sown for the worm's food, or to spring into renewed life? Is the body planted for an insect revel, or that the tree of life may flourish again in Paradise?

June 11th.—Humanity asks, is spirit communication with it true? Look around at what you call nature. See even the clouds that bathe you in shadow; where are their wings? on what do they ride? how do they stoop to kiss the earth with their fertilising love? Do they not obey the laws of the Great Creator? and shall we break them, and, fleeing from our kindred spirits in the flesh, forget it is not good for man to be alone. Now see the rose. Does it bury its sweetness in its own bosom? No; even its fallen leaves breathe perfume on the winds that scatter them. And you call the rose dead; but where is the essence; can you measure its wanderings or shackle its footsteps?

Ponder the economy of nature. You say death passes on all! What you call death is only the dissolving of matter into its component parts. What we call death is man burying himself in self. Oh, man! burst the bonds of thy self-made tomb. God willeth not thy death, for God is love, and love gives life, and life gives love again, and sweet communion seeks. Humanity marvels at one link in wisdom's golden chain.

X.

THE ARCHBISHOP OF CANTERBURY ON THE CHRISTIAN POSITION.

From the "Home News," 29th September.

The Archbishop of Canterbury is now delivering his annual series of visitation charges. Priestly obscurantism is not an accusation which can be brought against the Primate. He openly tells his clergy that the real difficulty against which they have to contend, the true foe against whom they have to do battle, is not Nonconformity, not Dissent, not even the hosts of Rome, but Infidelity and Atheism. Nothing can be more explicit than Dr. Tait's utterances on this point. The question, he says, is not between one form of Christianity and another, it is a question between the truth of Christ and the denial of Christ. "When I was young," observes the Archbishop, "we were told that there was no such thing as an atheist in the world; but all that has been changed, and I believe you will find many who will not hesitate to say they are by no means believers in the existence of a supreme and intelligent Governor of the World. A materialistic atheism is in the air." So much for the nature of the evil. As for the cause of it, the Primate says that the enemies of religion, and of any form of revelation, throw dust in men's eyes by arguing the question *a priori*, and by ignoring the historic testimony to the truth of Christianity, "as if there were no two such great facts (the Bible and the Church of Christ), as I believe to be the greatest facts which any philosopher can point to in the existence of the world." As for

the remedy, Dr. Tait dwells upon the value of such works as those of Butler, while he inculcates upon the clergy the necessity of "maintaining an acquaintance with literature, and the general subjects that exercise the intelligence of the age." If he says in effect, clergymen would not take their opinions from reviews and newspapers, and would read, and think more for themselves, the cause of Christianity would be mightily assisted. In this expression of opinion most persons will agree with the Archbishop of Canterbury.

SIGNS OF THE TIMES.

"When the branch is yet tender and putteth forth leaves, know that Summer is nigh."—Matt. xxv.—xxxii.

'Tis cheering to every honest embracer of truth to note the gradual change that is taking place throughout the length and breadth of the land in the minds of men who, but a short time ago, regarded everything that didn't square with their own particular views, or the orthodoxy of their Church as a delusion and a snare.

There are some at this present moment in our midst who, in a patronising spirit, having condescended to visit a spirit circle with something of the same feelings they would visit a conjurer's show, but with the erroneous conviction within them of their ability to "show it up," and explode the delusion. Mark the result,—the shaft has rebounded and they themselves are struck. We see them now stripped of their pride and dogmatic assurance—the lip no longer curling in contempt and scorn whenever the phenomena of Spiritualism is mentioned in their presence, but expressing their wonder and surprise, the scales having dropped from the eyes of their mental vision they see their own poverty and nakedness, and have become like little children willing and waiting to be taught.

There are others again, although strongly impressed with the truthfulness of the phenomena, who have not got sufficient moral courage to openly avow it, unwilling to risk the loss of their bread and cheese, or lose prestige in the social sphere in which they have hitherto been looked upon as an oracle. Yet the time is not far distant, but is surely and steadily approaching, when the water-logged craft "Old Theology," will have to be abandoned, her timbers being no longer able to hold together under the heavy pressure of the steadily-increasing breeze of Truth, and will gradually sink from sight in the deep waters of oblivion, and become among the things of the past.

COULTON.

Indigo Creek, Oct. 16, 1876.

A SITTING WITH DR. SLADE.

BY ALFRED RUSSELL WALLACE.

MY seance with Dr. Slade, on August 9th, was very similar in its details to that so admirably and fully described by Serjeant Cox, in the pages of the "Spiritualist." Little is needed, therefore, but for me to confirm the accuracy of that description.

Writing came upon the upper part of the slate, when I myself held it pressed close up to the under side of the table, both Dr. Slade's hands being on the table in contact with my other hand. The writing was *audible* while in progress. This one phenomenon is absolutely conclusive. It admits of no explanation or imitation by conjuring.

Writing also came on the under side of the slate while laid flat upon the table, Dr. Slade's hand being laid flat on it, immediately under my eyes.

A chair was moved, and held for several seconds with the seat up to the table at the furthest corner from Dr. Slade, while both his hands were clasped on mine, and his body was quiescent.

I was repeatedly touched, and my clothes, pulled on the side, turned away from Dr. Slade; my chair was rapped on the back, and sharp taps came under the cane seat of my chair.

While Dr. Slade was holding the slate in one hand, the other being clasped in mine, a distinct hand rose rapidly up and down between the table and my body, and finally, while Dr. Slade's hands and mine were both on the centre of the table, the further

side rose up till it was nearly vertical, when the whole table rose and turned over on to my head.

These phenomena occurred in broad daylight, with the sun shining into the room, and with no one present but Dr. Slade and myself. They may be witnessed with slight variations by any of our men of science, and it is to be hoped that those who do not take the trouble to see them, will at all events cease to speak disparagingly of the intellectual and perceptive powers of those who, having seen, declare them to be realities.

It is also not too much to ask that men who have previously denied the possibility of such phenomena, and have accused others of prepossession and self-delusion, should, after having seen Dr. Slade, make some public acknowledgment of their error.—*The Spiritualist*.

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